

A
WEL-WISHER.

WHEREIN

*Is briefly shewed, a ready way and meanes
to procure the publike good.*

Prov. 15. 7.

The lips of the Wise disperse knowledge : but the
heart of the Foolish doth not so.

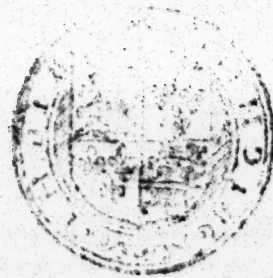


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W.E.B. DUBOIS

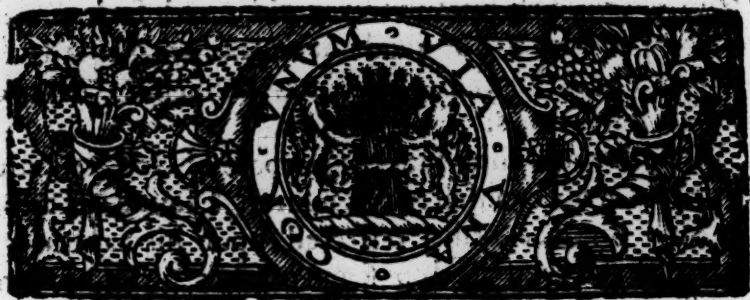
1868-1935

A Study of the Negro in America



Published by the NAACP

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WEL-WISHER.

Wherein is briefly shewed, a ready way and meanes
to procure the publike good.

Right Hon :



When I reflect upon the wonderfull providence of God in ruling the affaires of this world, I am ready almost to pleade with him as the Prophet *Jeremie* doth in his 12. Chapter ; not onely for the cause, which is mentioned there in the beginning of that Chapter, till the fifth Verse, but also for another matter ; namely for this, that he seemeth to divide his gifts too differently : for we see that the gift of a publike spirit is not given to many that

are of outward abilities in this world, and such as want outward meanes to doe good unto many, are gifted with abilities and inclinations, oft-times invincible, towards publike indeavours.

When I would enter into the purpose of God, to know the reason of his counsell in this matter, I found it a thing too high for mee, till I reflected upon his Sanctuary; wherein I observed the disposition of mens spirits, whom he calleth to live in the Communion of Saints, and the cause why he hath called his Children unto that life of a holy Communion.

The disposition of these that are truly called to live in the Communion of Saints, is not to regard themselves, and in serving others through love in spirituall matters, to relye for other things upon the providence of him who hath said, *I will not leave thee, I will not forsake thee*: and hath promised that if wee seeke the Kingdome of God, all other things shall be added unto us. Thus in neglecting the care of this world through an excesse of zeale to spirituall objects, they enjoy no plentie of that which they seeke not earnestly after.

But others that settle their minds upon the being of this world, are made partakers of the same oft times unto their greatest hurt, for they take it and receive it for their portion, and never remember that they should be Stewards of it to advance the Kingdome of God in the Communion of Saints: For they thinke not of the treasures to be laid up in Heaven, because their heart is satisfied with the delight of that which is present, and so labour to abound more and more therein; which is farre from the affection of

(3)
of others that are truly Spirituall, and desire to live in the
Sanctuarie of God, through holy Communion in Spirituall
objects.

And the cause why God hath called his Children to live
the State of holy Communion, is that they should even
in this life be intituled in his Kingdome, and in that estate
enjoy the Riches of his glorious goodnesse in the unitie
of his Spirit, whereof all his Children being partakers, are
drawne in the love of God, as sympathying members of
of each others good or evill condition, to build up each
other in the body of Christ, till they all attain unto the full
measure of their growth in him, who is the head of all
perfection.

For God hath appointed none other way to make the
body of Christ perfect, and to perfect his Saints in it,
but onely the life of holy Communion in Spirituall things,
and the reason of this is, because he cannot impart him-
selfe otherwise unto us, than by the effects of his love;
whereof we are not at all capable, except wee stand obli-
ged to the bonds of that profession, which proceedeth
from the unitie of his Spirit: For seeing all the treasures
of his Graces are distributed by the Spirit, and given to
every one in the Spirit, and this Spirit is but one in all.
Therefore, such as stand not in the life which is answerable
to the unitie of the Spirit (which is none other but the
life of holy Communion) are estranged from him and his
Kingdome, and consequently cannot perceive or enjoy
the effects of his love unto his Saints in his Kingdome.
For God is Love, and hee that dwelleth in Love dwelleth in
God, but he that dwelleth not in Love, dwelleth not in God.

and knoweth him not: saith the Apostle Saint John Epist.
1. Cap. 4.

So then that wee may bee able to see and know God in his Kingdome, he hath appointed us to live in the Communion of holy things, that every gift of life and vertue which he hath bestowed on any one, may redound unto the profit and benefit of every other through Love; when we studie to impart freely that which we have of his, from him unto our Brethren, that they with us may have cause to praise his Name, and all may rejoyce in him together; and so every one may have all, not onely in himselfe alone, but also in others.

And that is the thing which the Apostle doth say *Ephes. 3. vers. 16, 17, 18, 19.* Where he sheweth, the Honour of his Prayer to God for the *Ephesians* to bee this; namely, that they may be strengthened by the Spirit in the inner man.

And to what end was this inward strength requisite?

To this end, that Christ might dwell in their hearts by faith.

What is the effect that followeth thereupon?

This effect will follow; that they being rooted and grounded in Love, will bee able to comprehend with all Saints, what is the breadth, the length, and depth, and height, and to know the love of Christ which passeth knowledge.

And why is all this thus to be apprehended and knowne in Love?

To the end, that we may be filled with all the fulcille of God.

Thus

Thus then, the gift of faith is given, that Christ dwelling in us, thereby may worke the love of God in us, which when we have received, then we are transplanted into the life of holy communion; for by it we are brought to comprehend and to know, together with all Saints, the incomprehensible things of Gods love, which were hidden from the Creation of the world, and are now revealed to our glory; which things in the Communion of Saints being imparted to us, we are said to be filled with all the fulnesse of God; that is to say, all the graces of Gods spirit, and the full measure of his life and spirituall being, is powred out upon our soules by this meanes.

This then being the intention of God in calling us to the life of holy Communion, even (I say) this, to fill us with all the fulnesse of himselfe, what care ought wee to have to entertaine it, and what a glory ought we to take in the profession of it? Therefore I am not ashamed, (though unacquainted by face unto your Honour yet) because your name is Honourable to me in Christ by very good report, to invite your Lordship to this kinde of life; and to intend the objects which are most considerable therein for the publike good of Gods Church, in the advancement of Religion, in peace and holinesse, and of learning in Schooling and Education. That the meanes of a perfect Reformation, which God hath set a foot, and is working for the glorious manifestation of his kingdome in his Saints, may be advanced and brought to some maturity, according to the measure of the talents bestowed upon us to this effect, serviceable by Gods Providence and disposition. I desire then to recommend unto your Christian affection in this kinde, the most laudable endeavours
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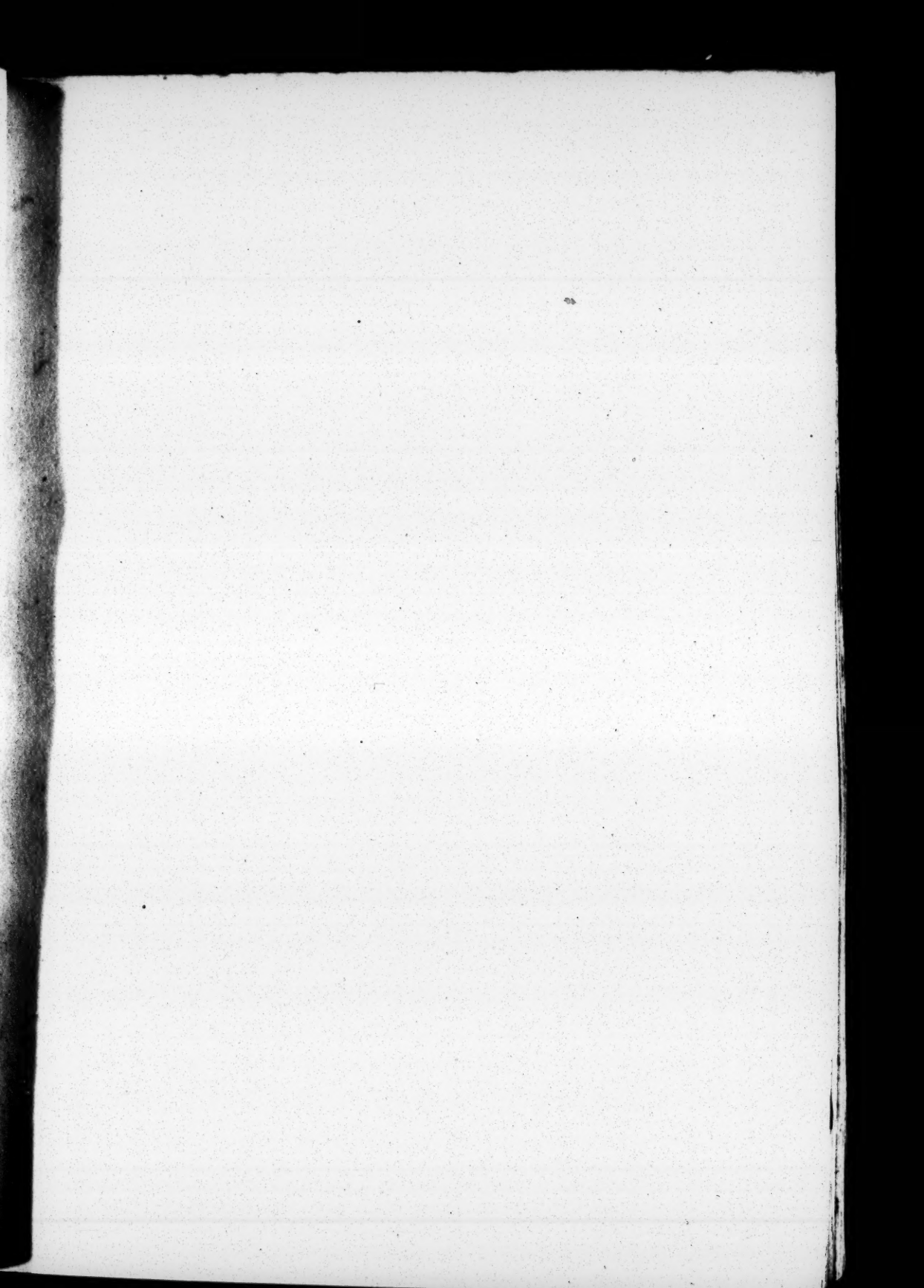
of my deare friend Mr. *Comenius*, that he may finde in the zealous neglect of himselfe, as concerning outward things of this world, some Patronage and support, lest he faile and sinke downe under the weight of his burthens, which in these evill times do incerease upon him, because his work, (not to alledge other reasons) the nearer it draweth unto perfection, becommeth the more chargeable.

If, our *Honour* would bee pleased to see the particular intentions and objects of his paines, and the usefullnesse thereof in these times of so great distraction, Mr. *H.* will be able to let you see a larger description thereof, in a Writ which hath beene contrived to that effect; that such as are not unwilling to lay these matters to heart, and esteeme the glory of a spirituall Communion more than the splendour of transitory pleasures and worldly fantasies may not want information of that which is intended by some, and ought to be minded by all.

As for me, I am bound in conscience to beare thus a part of his burthens in recommending him, because I know the sincerity of his intentions, the usefullnesse of his undertakings, the zeale of his godly affections & the painefulnes of his life in serving the Communion of Saints with an utter neglect of himselfe. Therefore I thus open my mouth for him, that I may bee partaker with him of the blessing which I know God will send upon his indeavours. I cannot speake of these matters in few words, therefore I crave pardon for this largenesse; And commending you to the gracious favour of Almighty God, I rest

Your Honours most humble and
willing Servant in Christ.

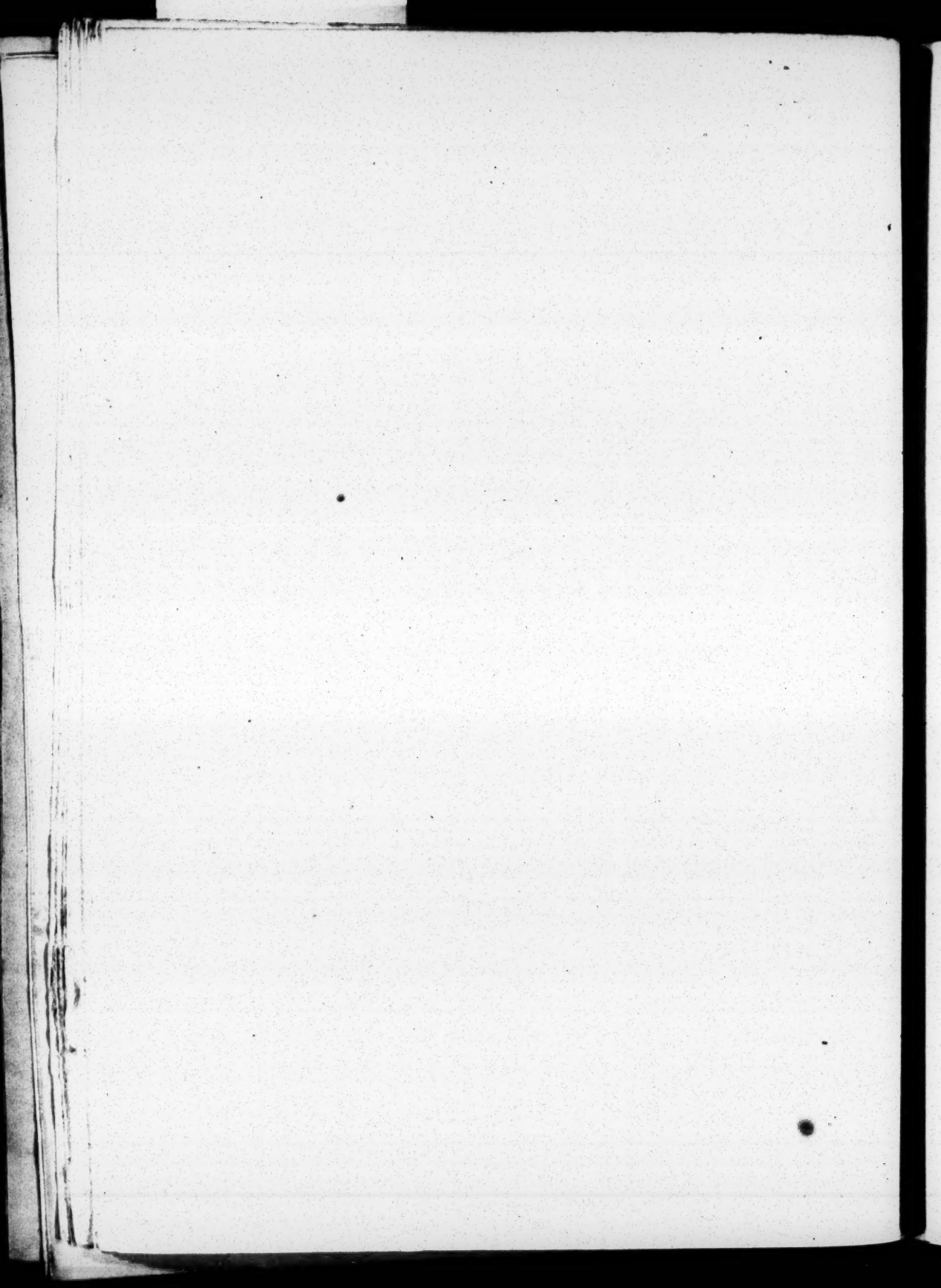


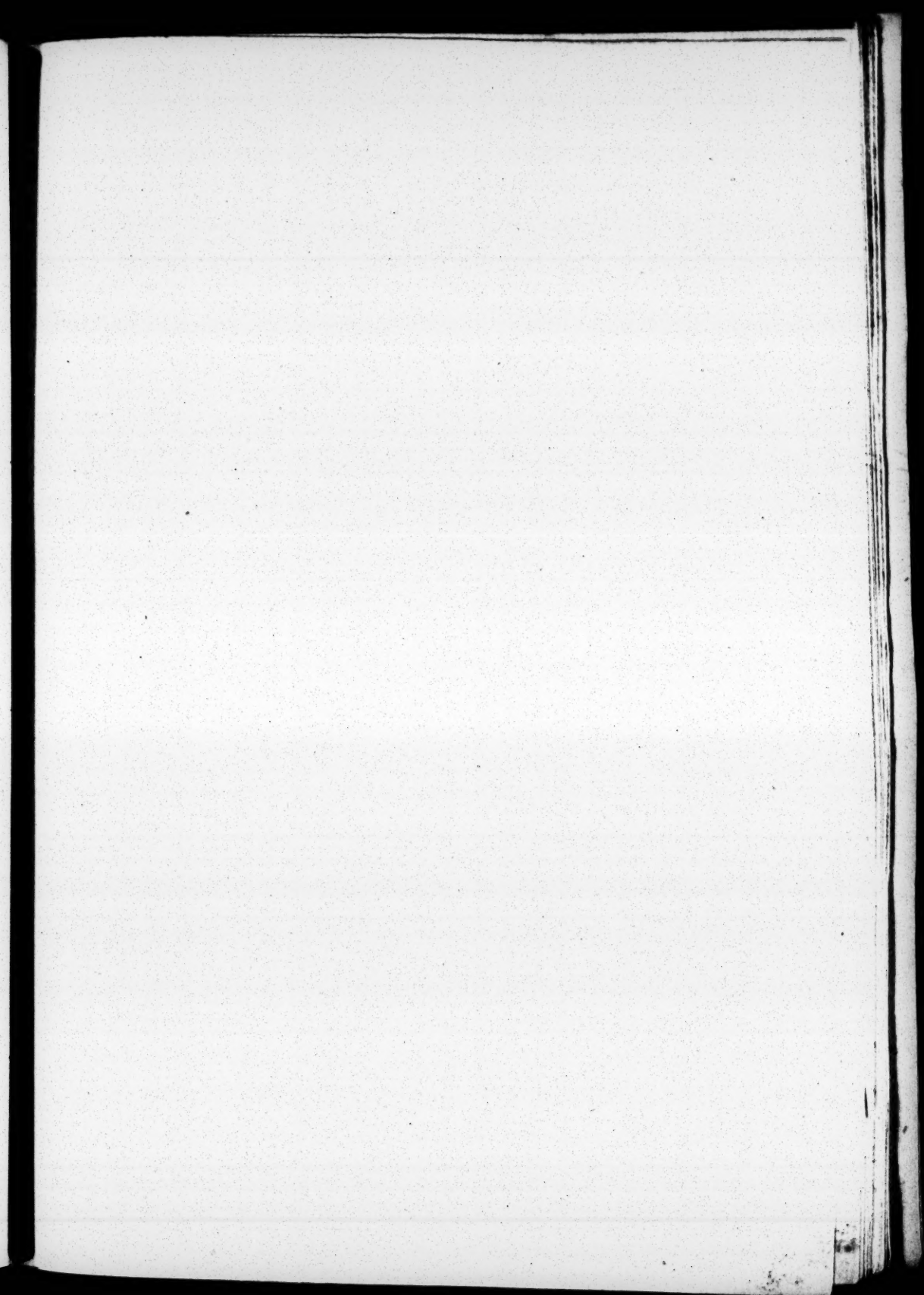


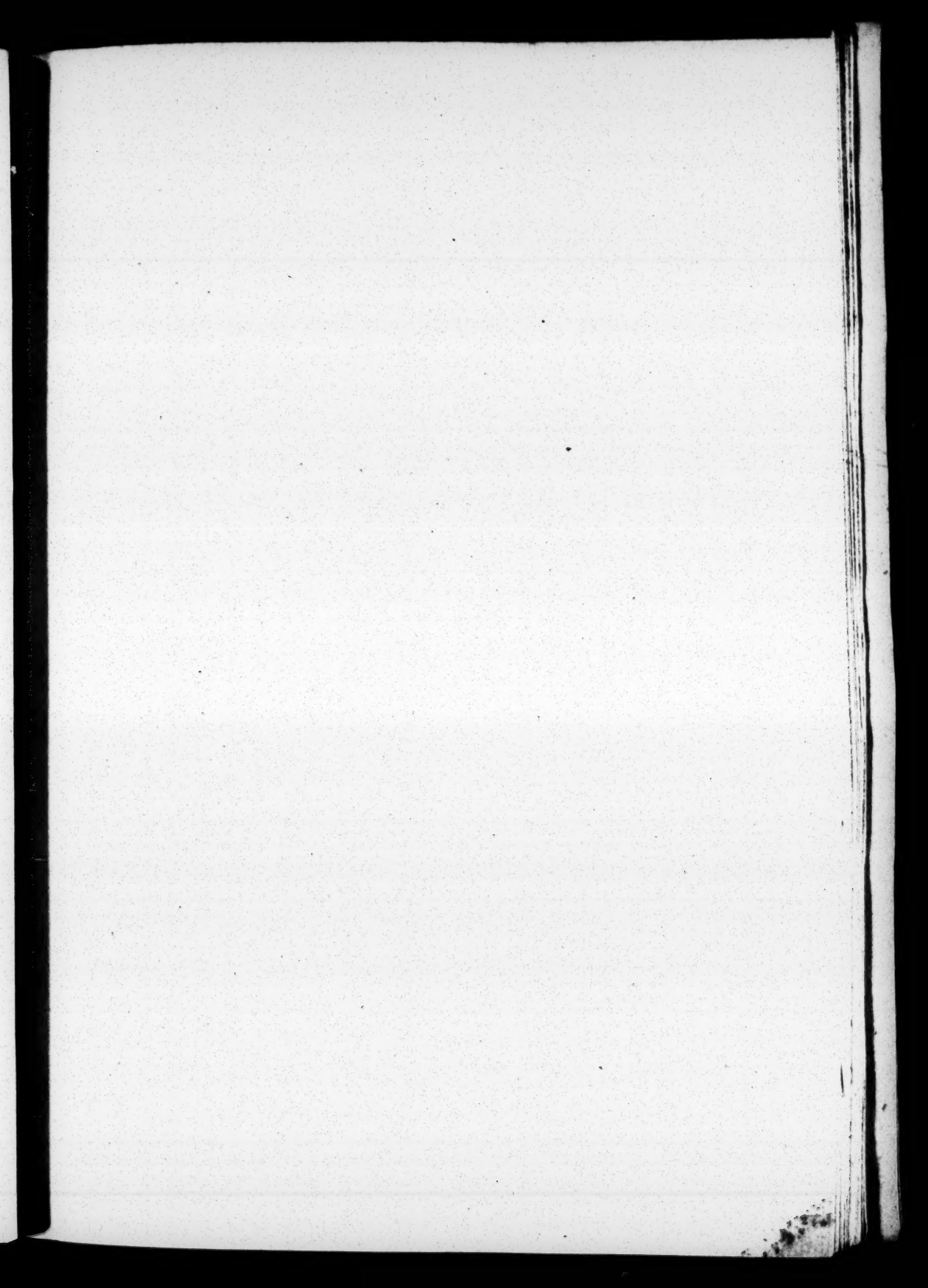


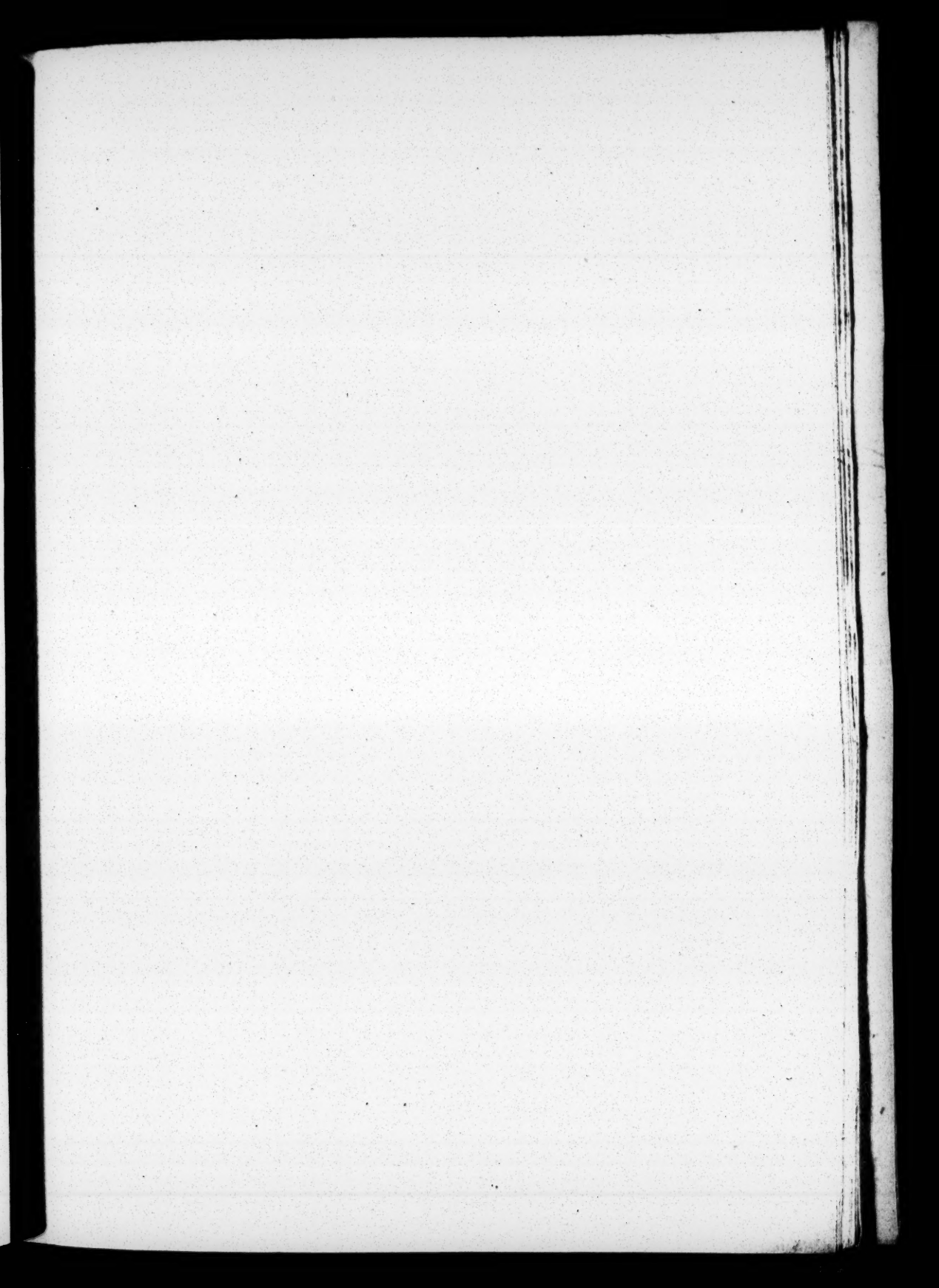


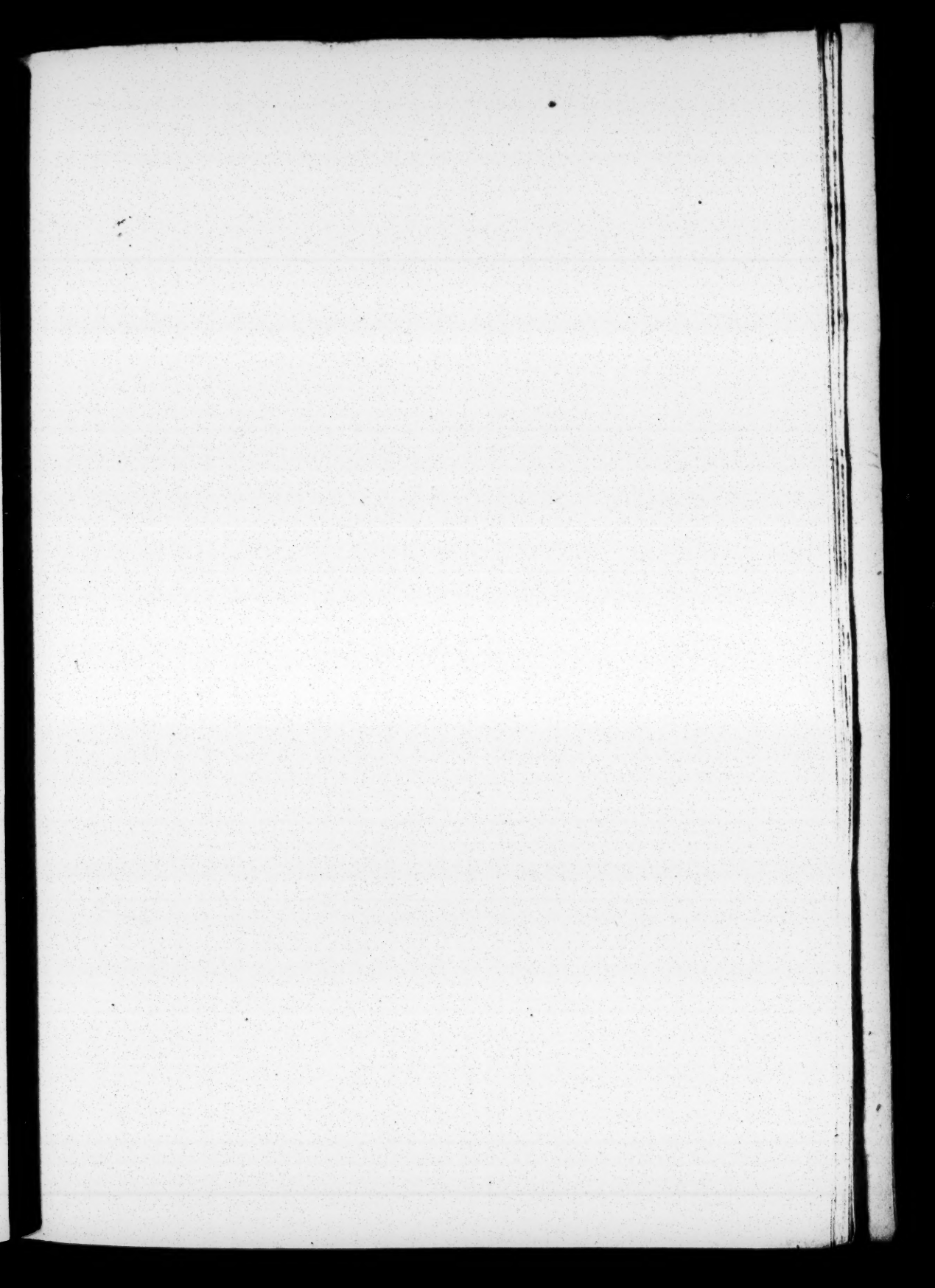


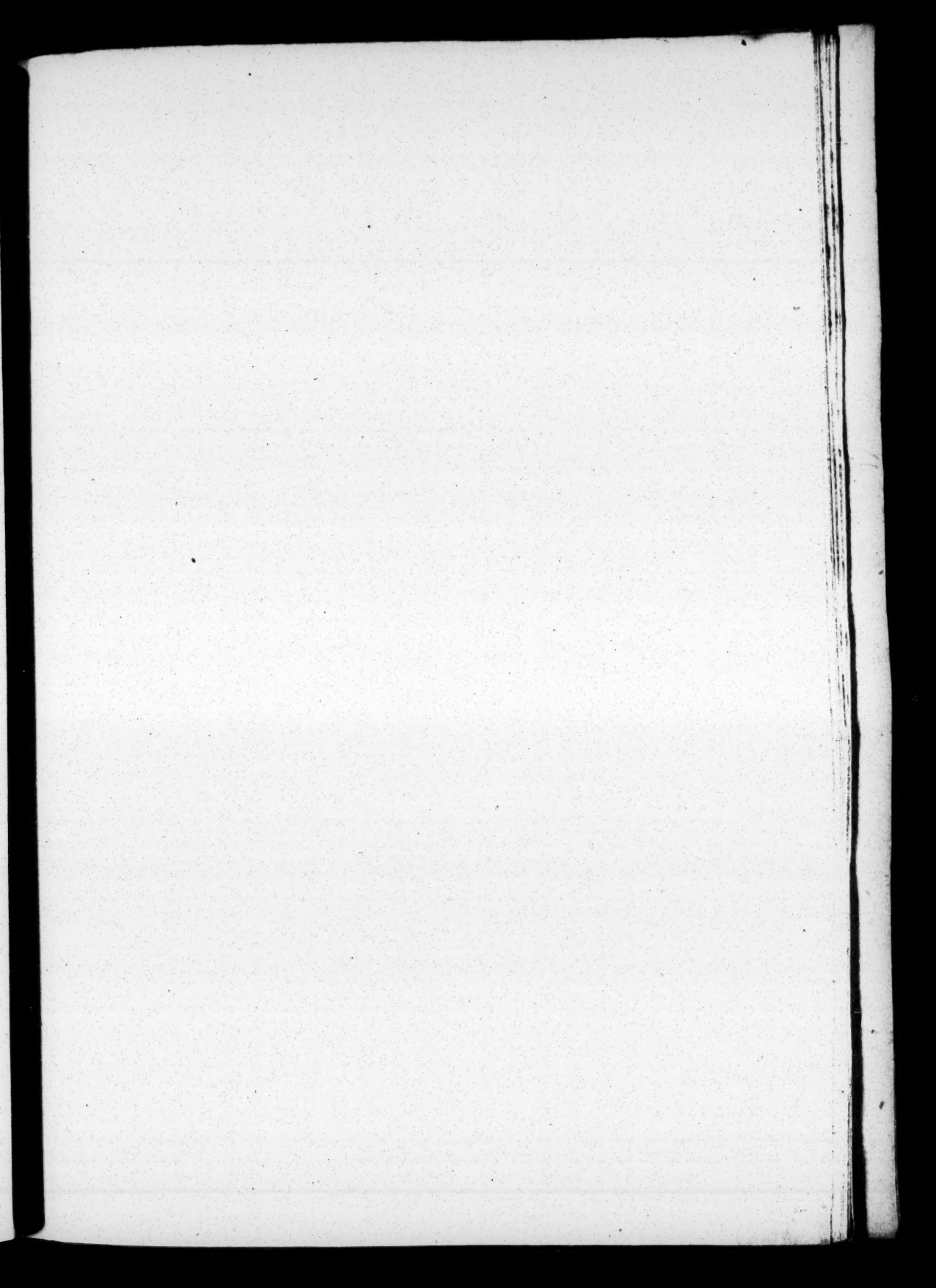


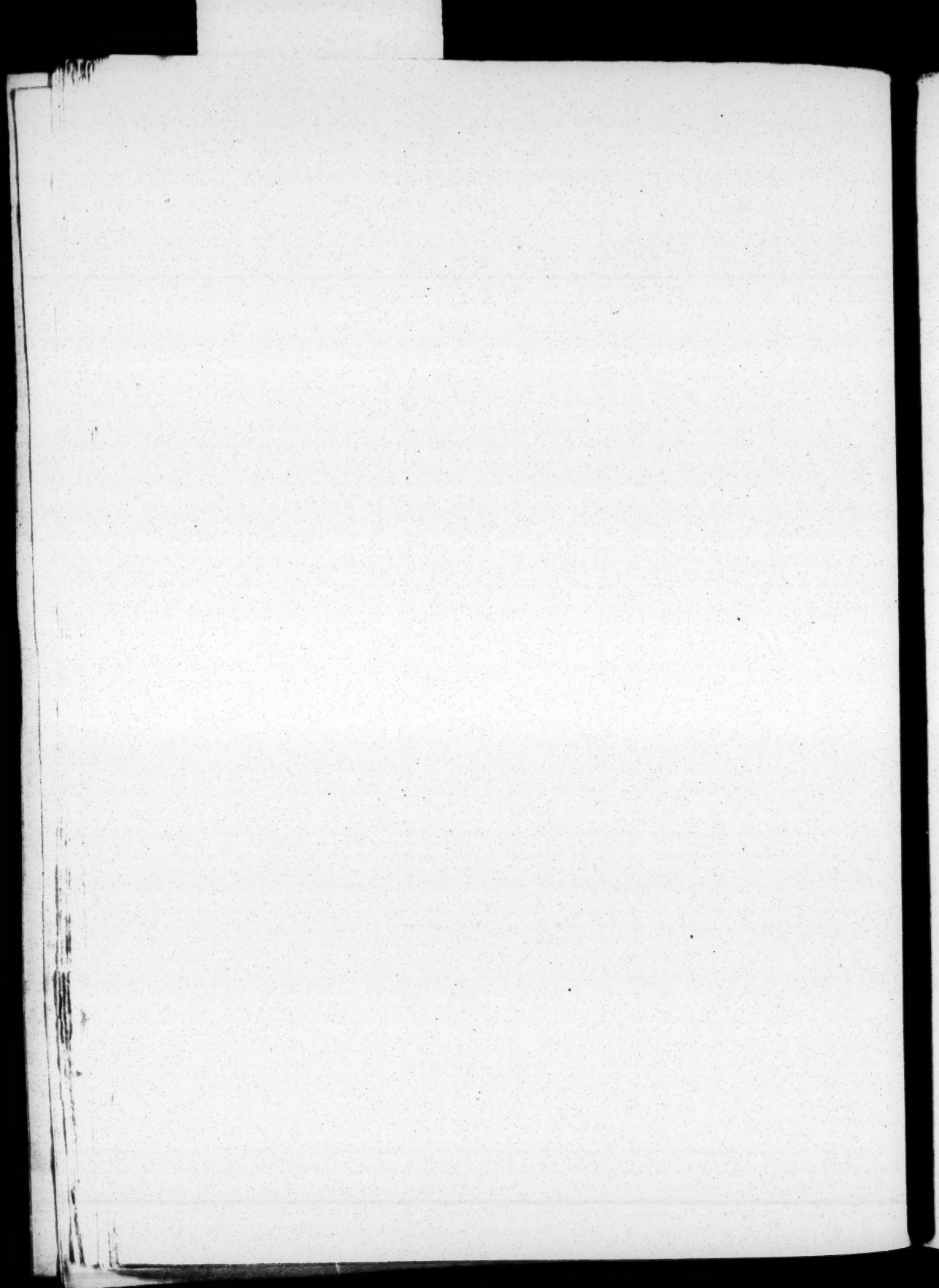


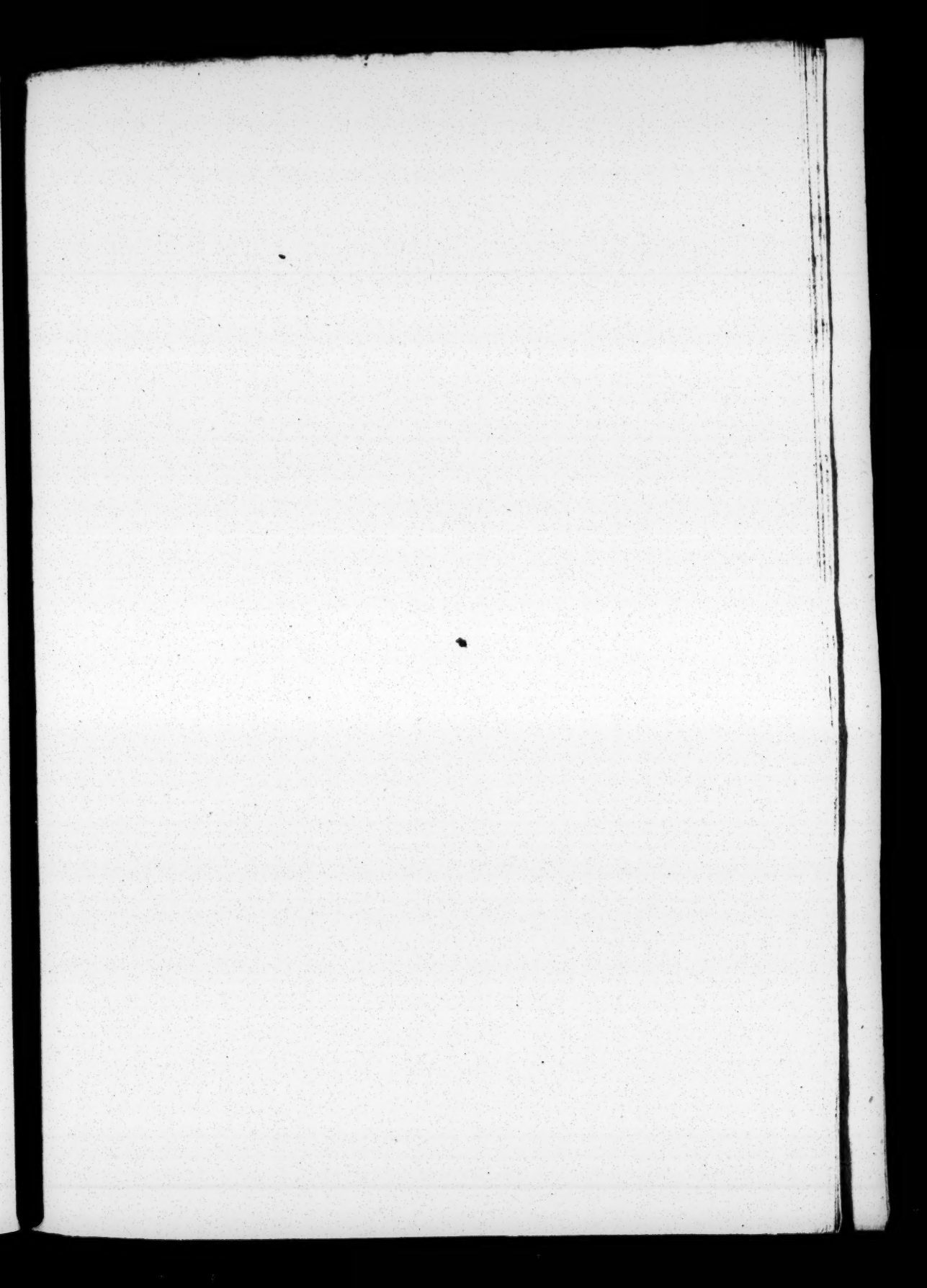


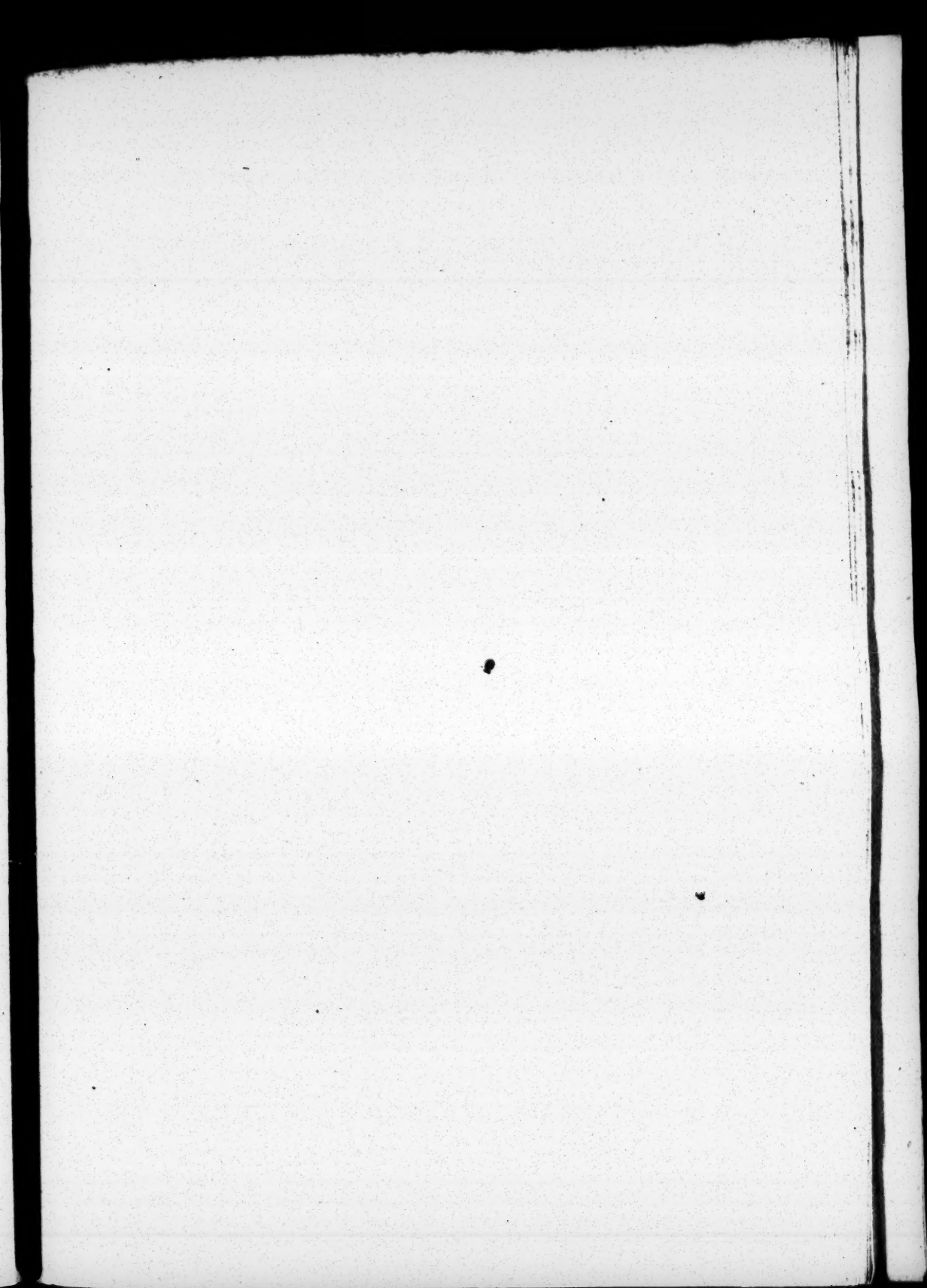


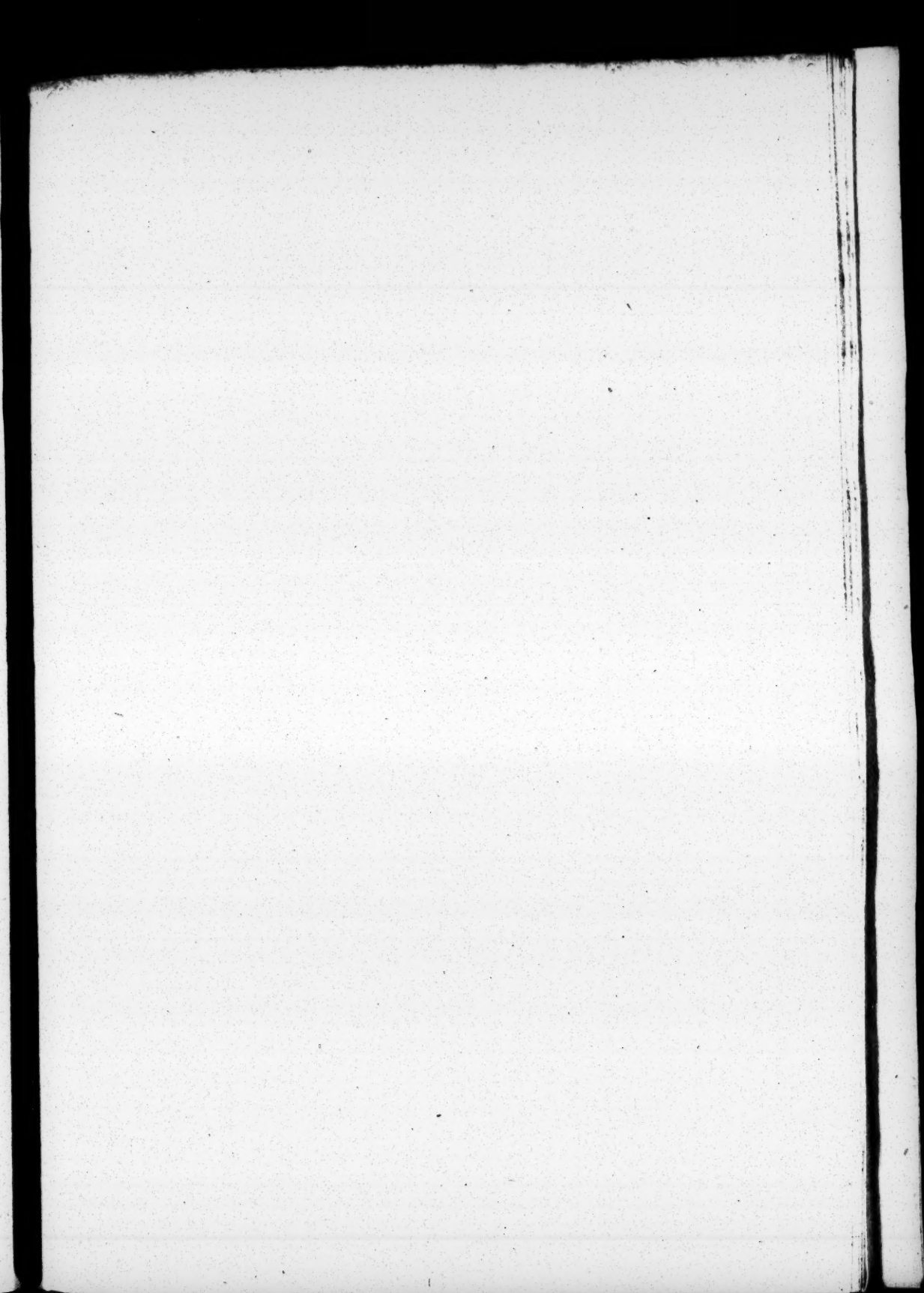






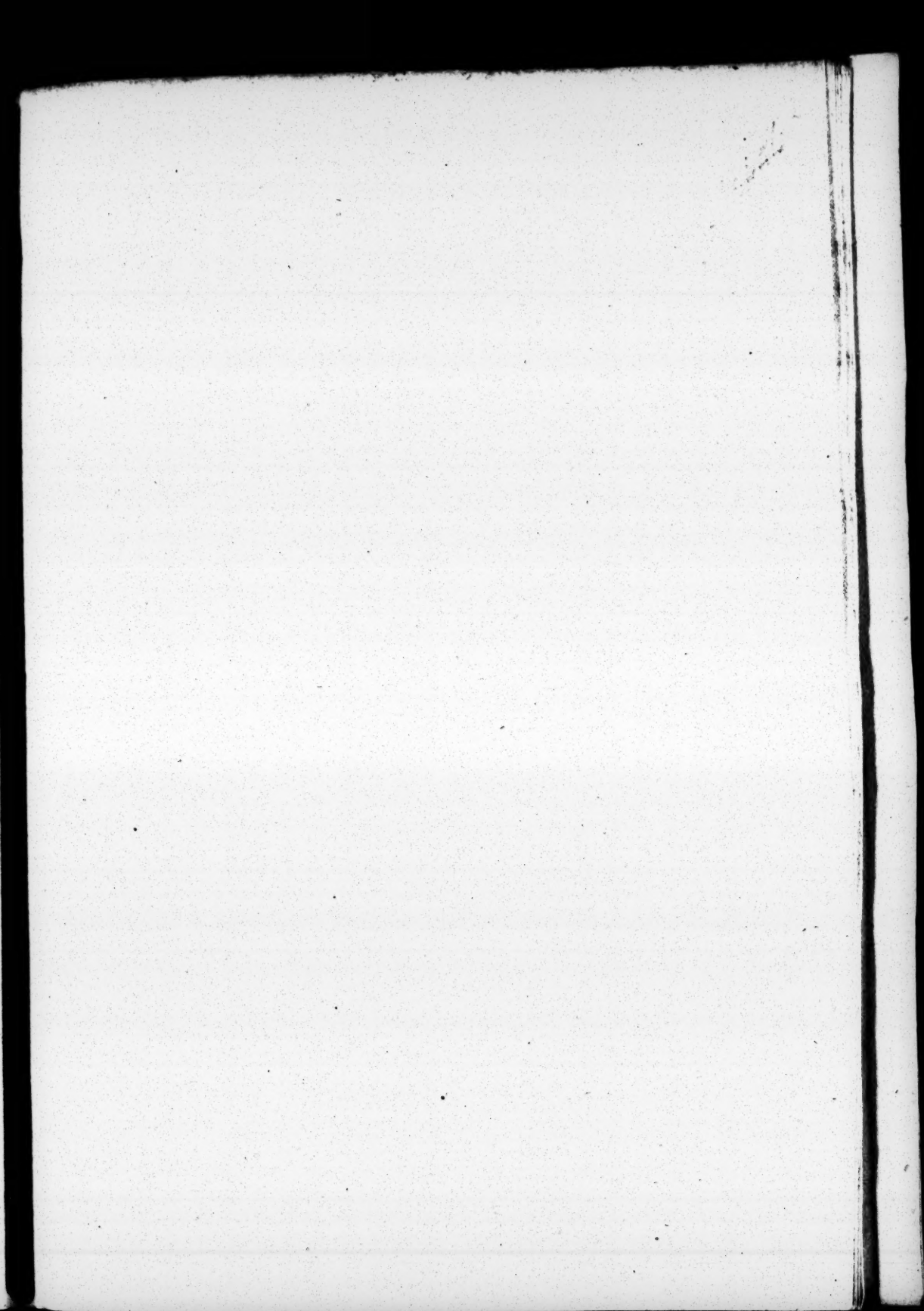


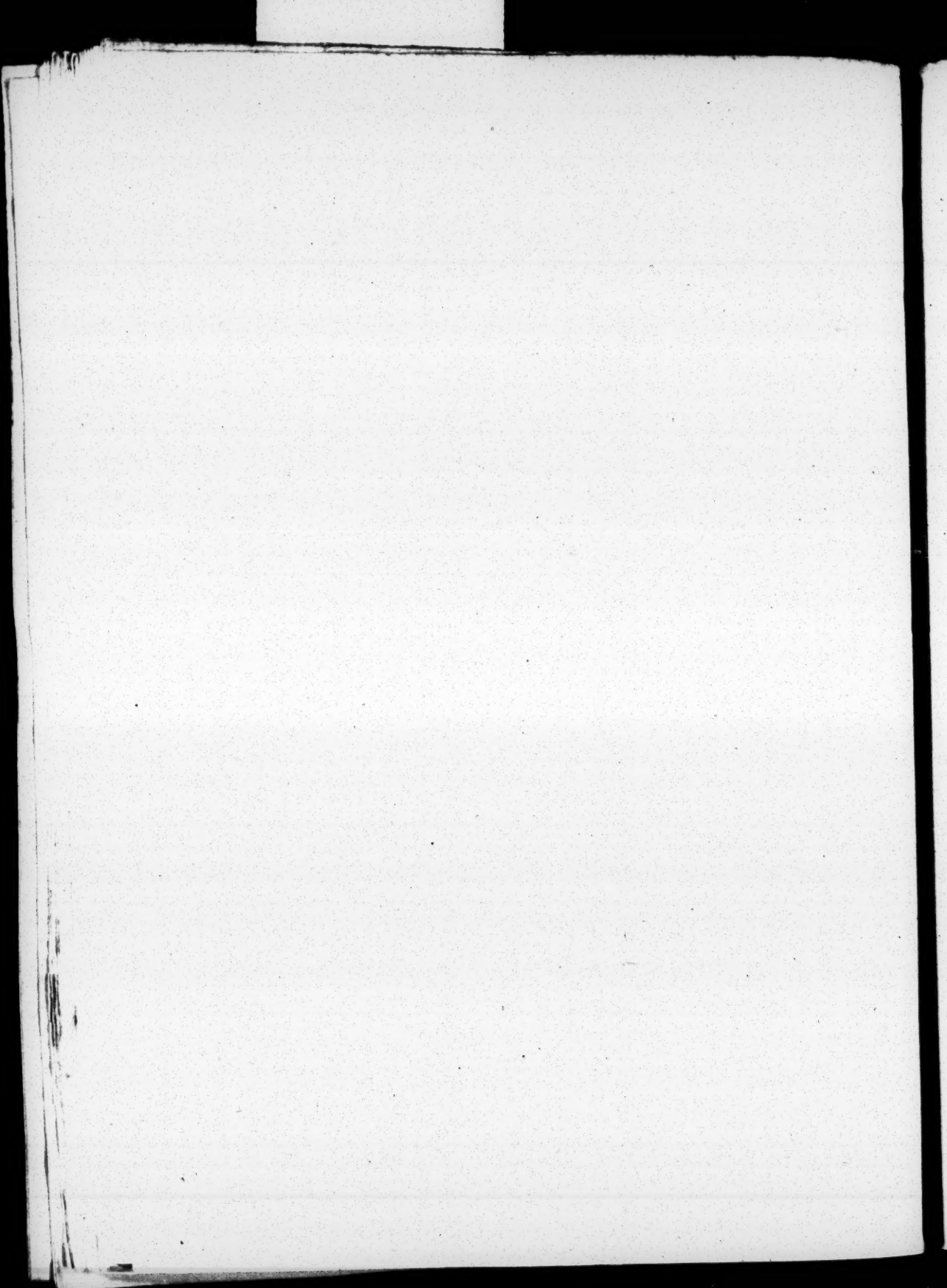


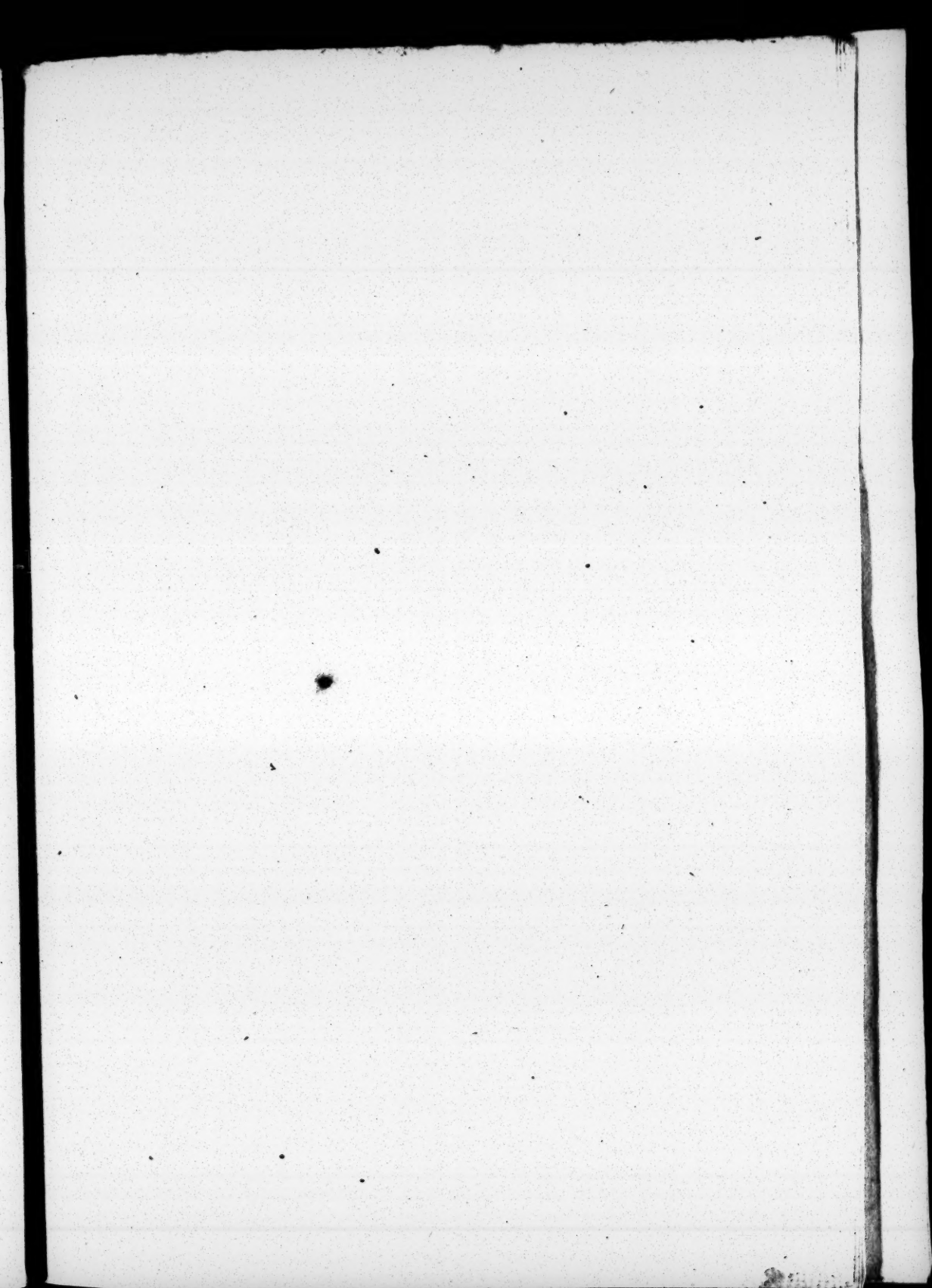


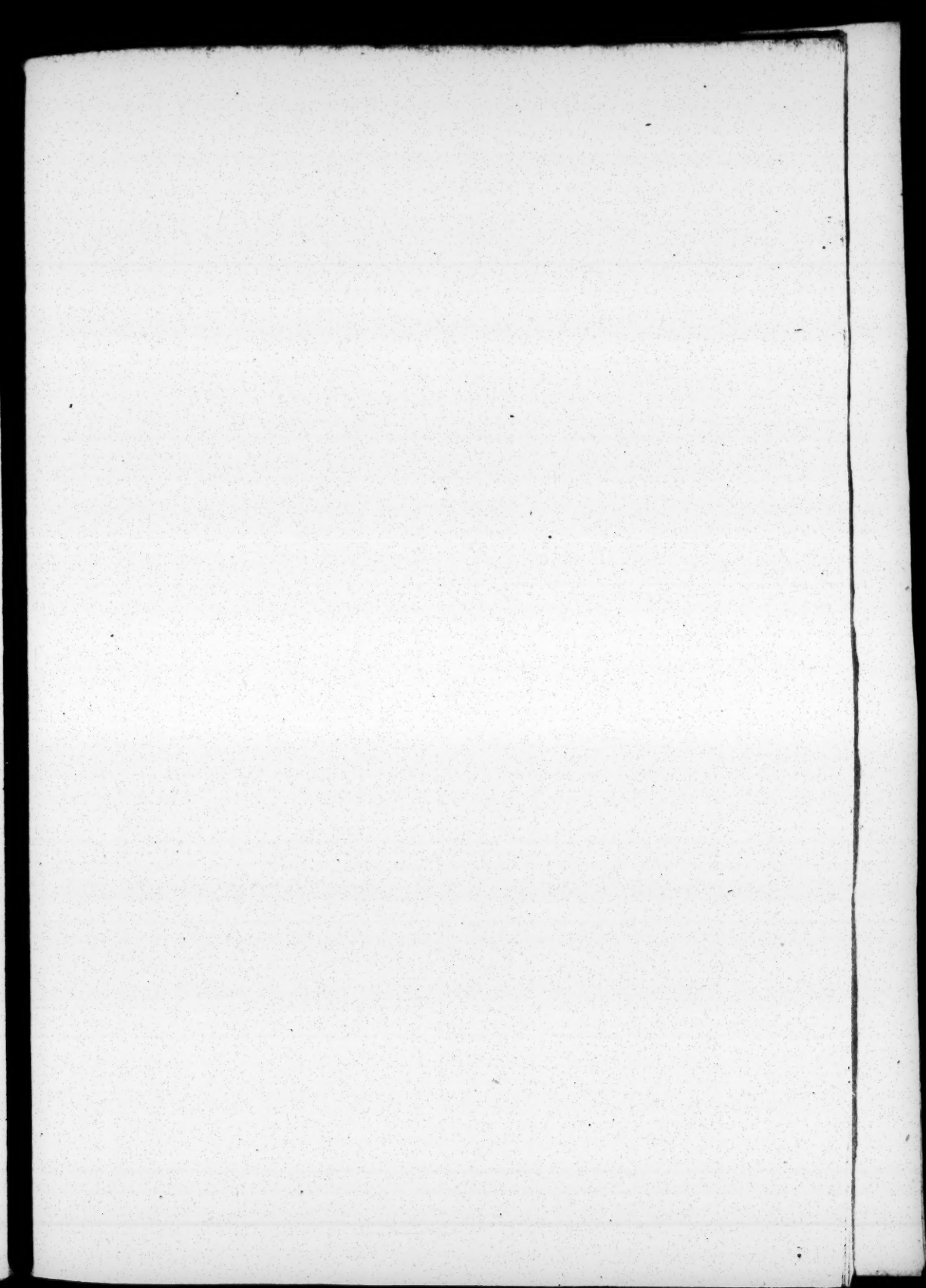
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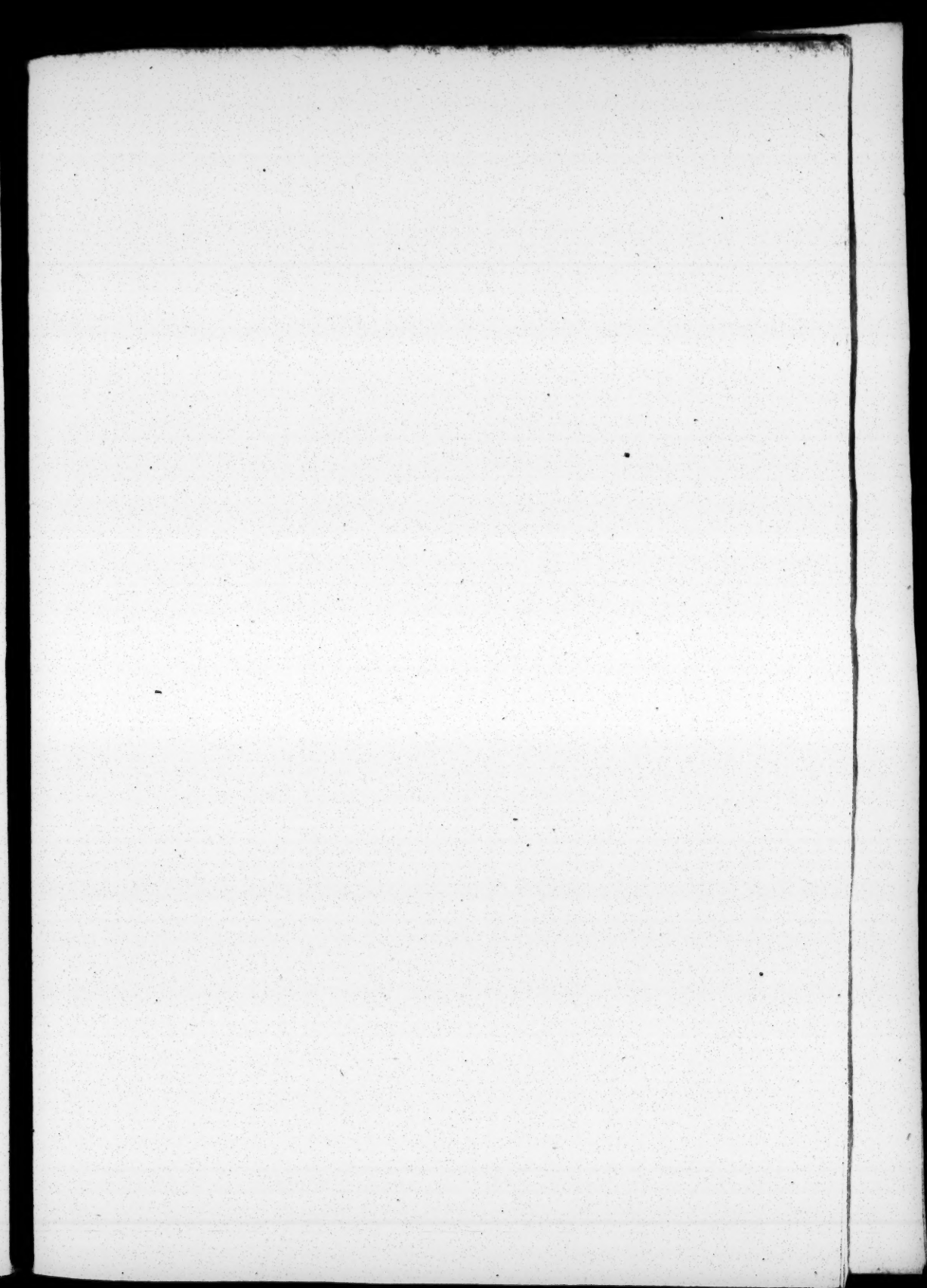
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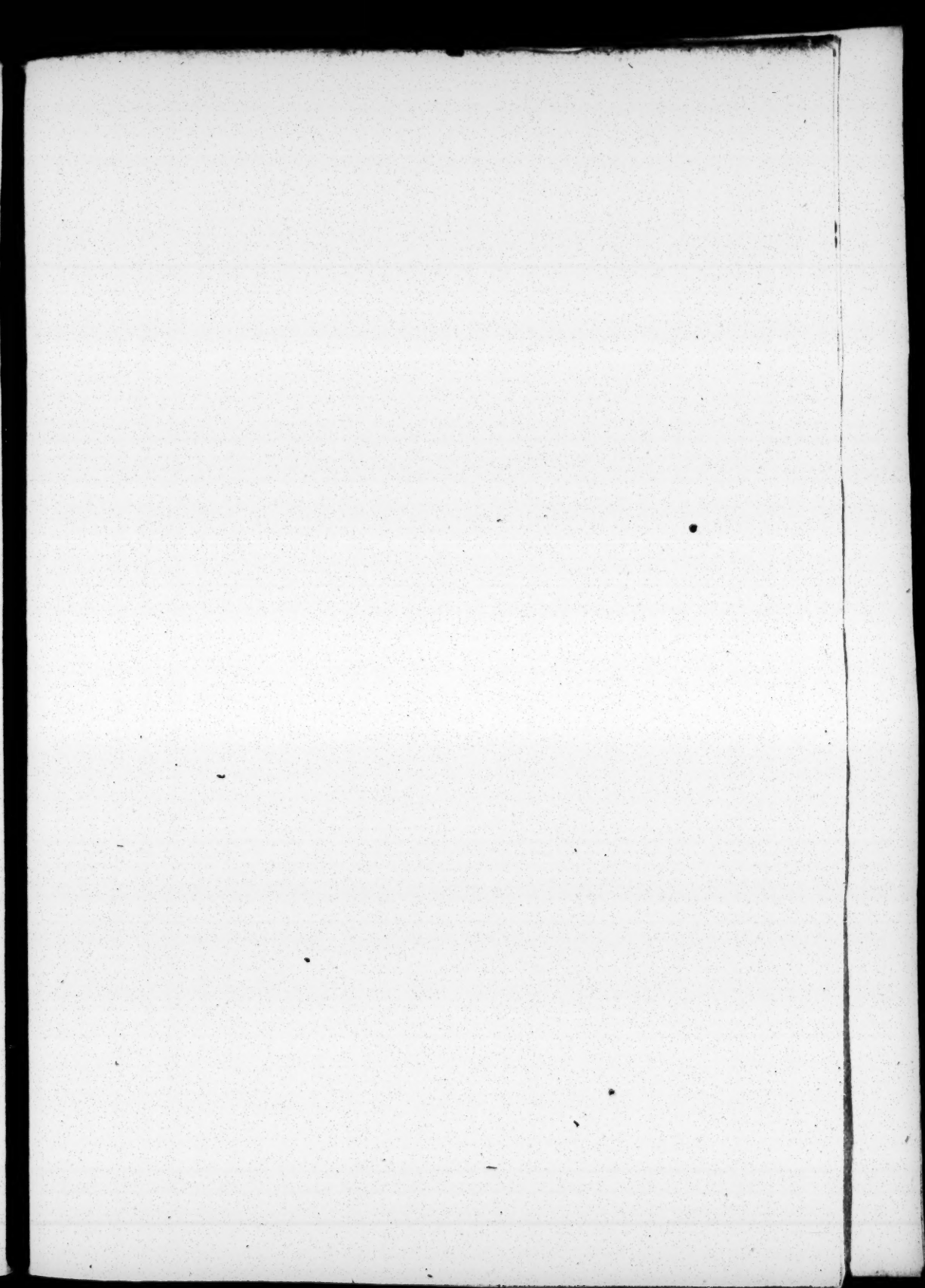


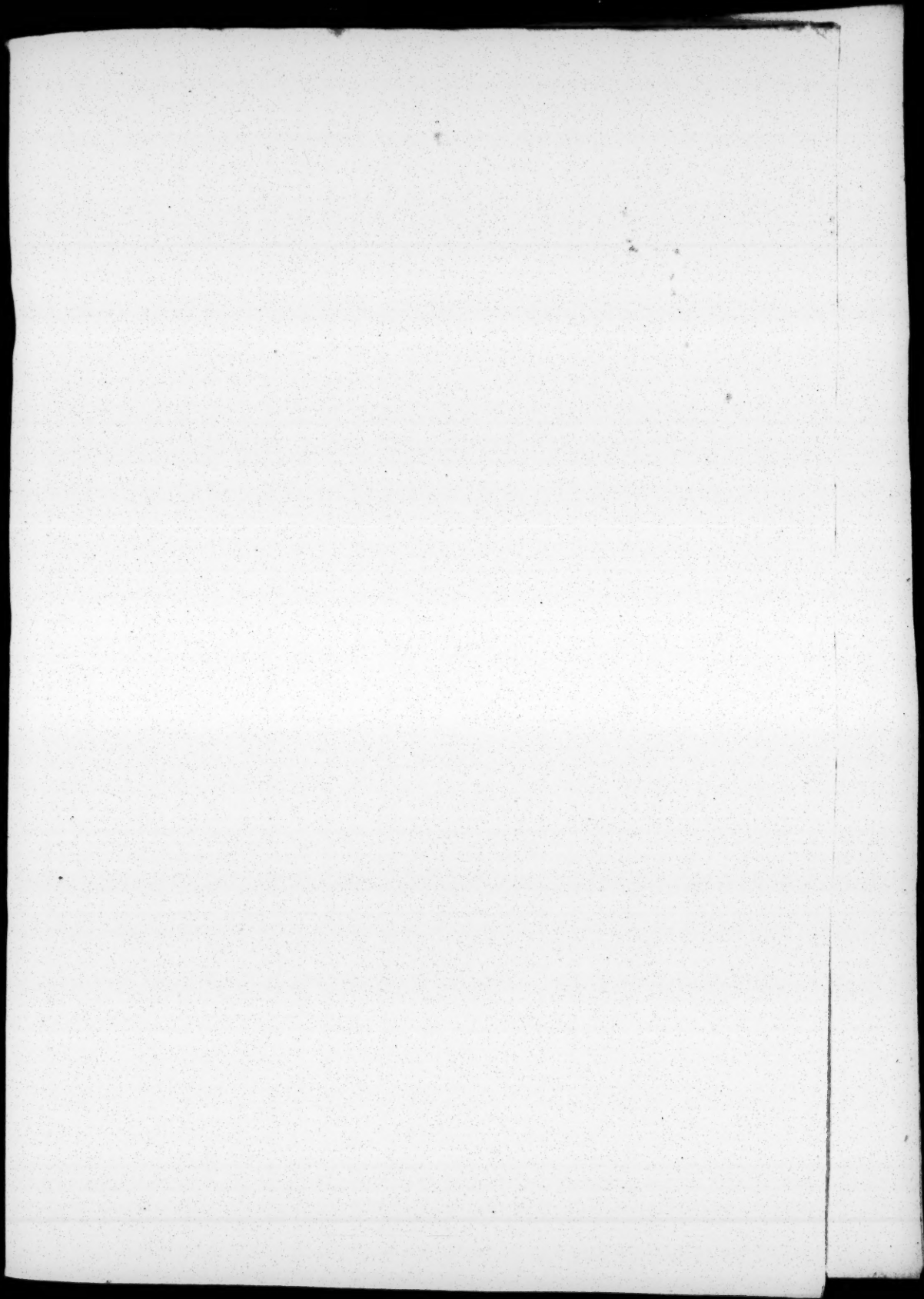


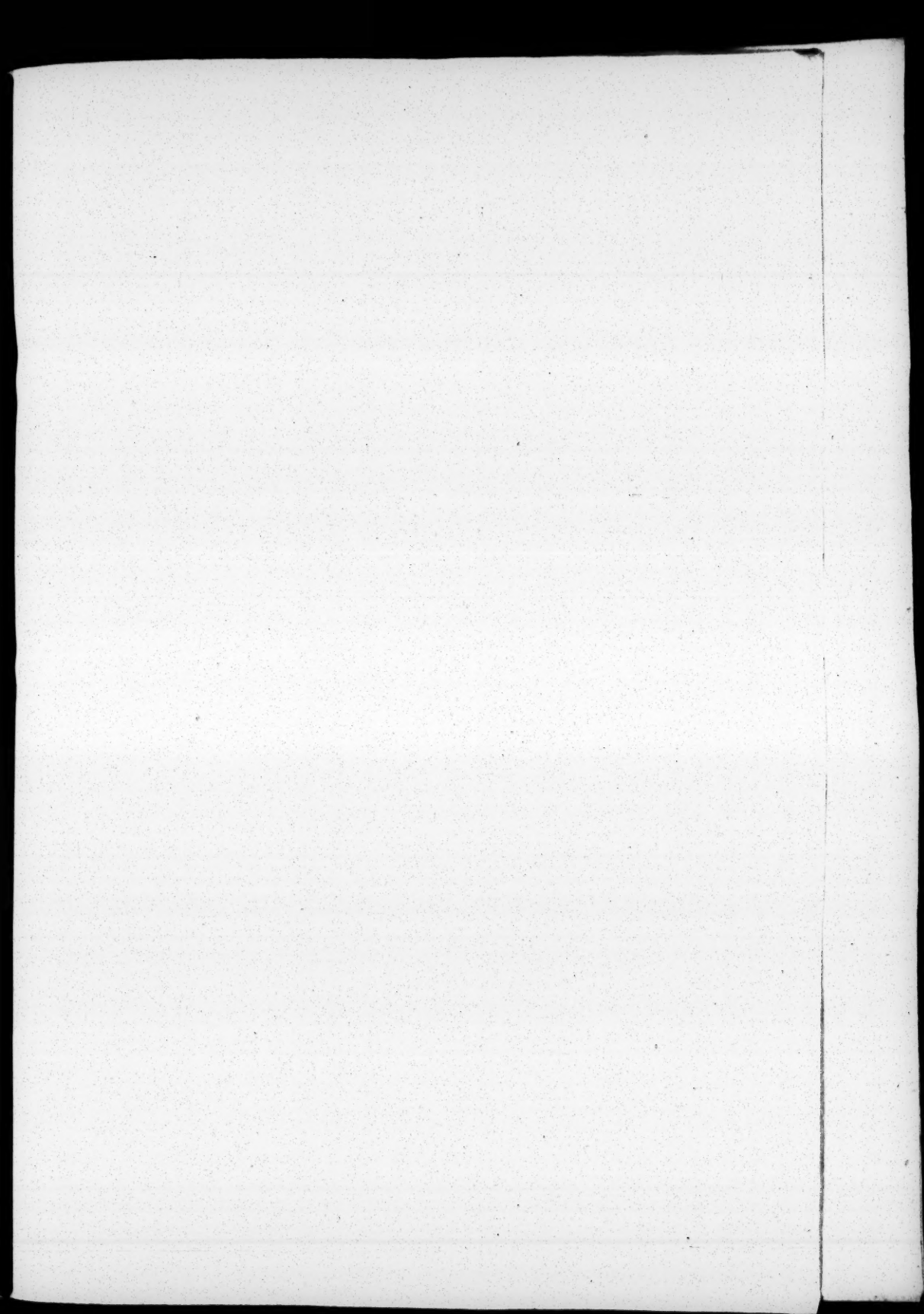


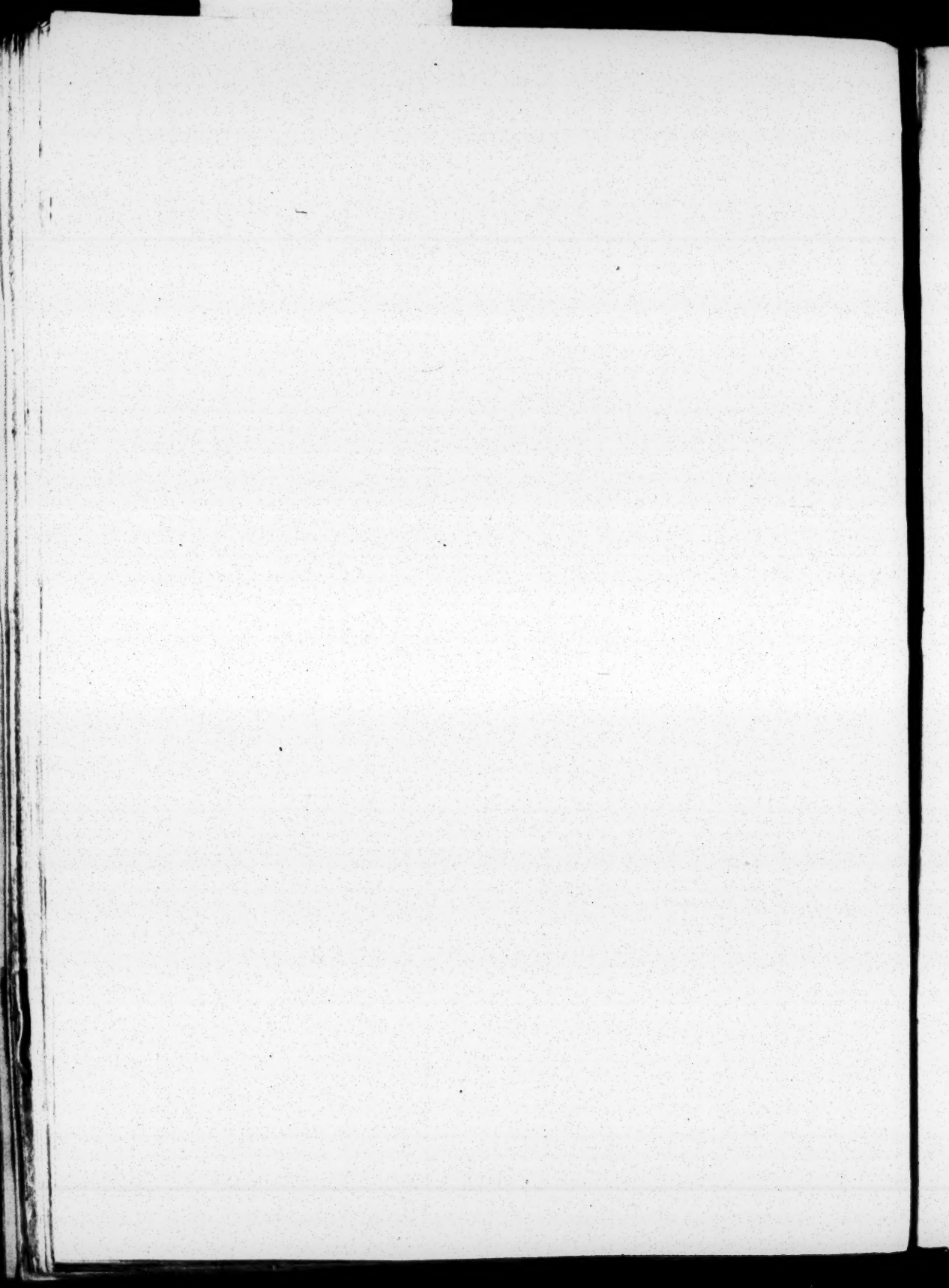










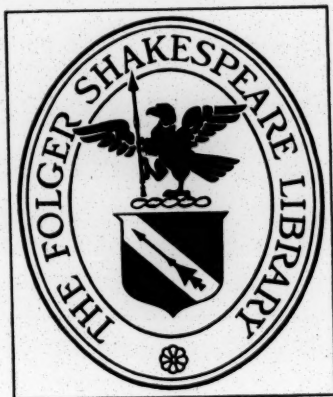


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